

JULY 22, 1835.

WEST-NEW ENGLAND.
ing conversation, this morning, with a country lawyer, upon the western life in which I gave my sentiments with me; and though, like our countrymen in the Union, he was sufficiently exacting of strangers, he did not seem to take me of my observations, which were not at all.

he began, after bidding me good morning, "do you think of our country?" "I do," I answered, "and beautiful one, sir." "I do not," he said, "but I do not think of it in two ways about that, sir; but are not we certainly a fine-looking set of men, numbers, and a great deal of natural intelligence?"

knowledge of things, sir, and the way live,—don't you think our plain country a very superior way, sir?"

I never been in the northern or eastern New York or New England?" I replied, answering negatively, he gave a look of content at the idea of comparing those distant in which he lived. I then, while doing the many attractive points in the character, their hardihood and frankness, their easy address, and that expression and command of language, strikes and interests you in the conversation cannot actually read,—explained to me the greater industry and acclivity of useful facts gives the northern same class, in providing comforts and for himself and family, and living in a province of the independent planter.

But, countryman as he was, I could not one who had probably, in western "raised on hog and hominy," and kept "bacon and greens," of the advantages of cultivated garden, a well-kept dairy, poultry-yard; much less could I understand the charm which lay in neat and a sheltered porch or piazza, with lustering around it. He only replied, "I have had run out from indolence or had there was land enough to make new added, as we placed ourselves at the side, "that if the people did not live up to the ideas, they lived as well as they wanted," to make slaves of themselves were contented to live as their fathers them."—*A Winter in the West.*

OF THE DIFFUSION OF KNOWLEDGE.
gent class can scarce ever be, as a class, ever, as a class, indolent. The excited activity operates as a counterpoise to the stinence and appetite. The new world of ideas; the new world of things; the new world of the relations of things; the new world of the physical properties and mechanisms, disclosed to the well-informed mind, pre-visions, which, unless the character is deeply sufficient to counterbalance the taste for corrupt pleasures; and thus, in the end, of character is created in the community, though it does not invariably save each individual the virtue of the mass.—*E. Everett.*

PREPARATORY SCHOOL.
AT MIDDLETOWN.
are informed that a school for the preparation of men for the Wesleyan University will be held at the Wesleyan Academy, at Middletown, Conn. A boarding house will be kept for the reception of pupils from a distance. The school will be held at the Wesleyan Academy, at Middletown, Conn. A boarding house will be kept for the reception of pupils from a distance. The school will be held at the Wesleyan Academy, at Middletown, Conn. A boarding house will be kept for the reception of pupils from a distance.

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ZION'S



HERALD.

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BENJ. KINGSBURY, JR., EDITOR.
ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Ela, Printer.

FOR ZION'S HERALD.

"ULTRAISM!"

Great and rapid changes are now transpiring in the affairs of the world. Different conjectures exist in regard to their probable issue. Whatever may be the immediate result of the moral and political influences in operation, the final triumph of truth is a question settled by the authority of inspiration. That the various discordant elements in the moral and political worlds will be brought into conflict with each other—that vice in its various and odious forms will be dethroned and virtue become triumphant, without producing any commotion, would be as unreasonable to suppose, as that truth will be elicited without investigation, and that men will renounce opinions which they have idolized, sacrifice interests which have long been the source of their highest earthly gratifications, without asking the reason of the former, or even inquiring into the justice of the latter. Such philosophy would require the ocean purified without the gales of equinox, and the sultry atmosphere restored to its invigorating qualities, without either the lightning's glare or the thunder's roar. That a believer in the innocence and purity of human nature should adopt such a theory, is not strange; but that one professing to receive the Bible account of the fall and depravity of man, and the consequent disorder of the moral world, should so argue, is certainly surprising.

In view of present appearances, it is an important inquiry with every professed disciple of Jesus, What is required of me in relation to the great moral movements now advancing?—He has taken Christ for his example, one of whose fundamental instructions is, "Call no man master on earth." The spirit of requisition is perfectly compatible with another part of the same inspiration, "Render to all their due, honor to whom honor, fear to whom fear." The doctrine deducible from these passages, as well as from all other parts of the Bible, is, that the authority of Christ is ultimate on all moral questions. He has laid down certain great principles of morals, and as far as was needful, has gone into a particular specification of their application to minute circumstances. The moral rectitude of any act in relation to any case which may arise, can easily be determined by an application of general principles. "Whatever ye would that men should do unto you, do ye also unto them, for this is the law and the prophets." Now what difficulty can there be in the application of this rule? Yet it is this which constitutes, what in most cases is denominated the *ultraism* of the present day.

The term comes from another word which signifies *further or beyond*, and as applied to morals, supposes a claim urged farther than the law of God requires. That men engaged in great enterprises are in danger of pushing their efforts too far, admits not of a doubt; but it is seldom, if ever the case, that men go too far either in acknowledging or urging the claims of God's law, and in exemplifying the spirit and practice which it demands. On the contrary, it is manifest to every one in the least acquainted with himself and with human nature in general, that there is a disposition to evade those claims, and to justify the want of conformity to them in practice. When did any one ever arise to assert and maintain these claims against popular opinion, unless urged thereto and sustained by an influence more than human? Indeed, it is not until sanctioned by the awfulness of eternity, and brought to bear on the heart, that they will induce men to sacrifice ease, honor, and interest, in a self-denying cause. The whole history of the church and of the world affords the demonstration of the truth of this remark. So it was with the prophets and apostles. So pre-eminently with him, who said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." That he might have secured the kingdoms of this world and the glory of them, admits of no doubt. But it would not comport with the *ultraism* of his principles, much less with the righteousness of his practice.

Omitting any mention of a host of martyrs for Christian truth, it may be observed, that Luther and his coadjutors were most decidedly ultra. For rigid adherence to principle, accuracy of investigation, and boldness in denouncing sin, they yielded to none. The same *ultraism* marked the labors of Fox, and Baxter, and Wesley, and a host of other worthies. Indeed it would be difficult to find in modern writings any thing that will compare with their uncompromising integrity in the cause of truth. They knew no expediency but duty, and no dictation but God's law. It is much to be doubted whether many of those who now glory in their names, would not cringe under the severity of their ministrations. But for such men the church and the world would have slept quietly on the principles of expediency to this day. And then the glory of the church, and the conversion of the world, and the brightness of the millennial morn, would have been rolled back for centuries.

It has been supposed that there is danger to be apprehended from *ultraism*. But if by *ultraism* be meant, as above, a rigid adherence to God's law in principle and practice, there can be no danger. That some evil may arise from the *manner* in which it is done, is granted; but this is very different from advocating truth, and urging the claims of justice in the spirit of kindness. Let the friends of truth and of right, look well to their manner of stating and defending the noblest principles. These principles effect the most when seen in their own simplicity and loveliness. They need no basis but their own immutability, and certainly no support derived from human prejudice and passion. The truth, if spoken, must be spoken in the love of it, and justice must be urged

in the meekness of heavenly wisdom. In all your efforts to advocate their claims, endeavor to come as near as possible to the great Original, and Pattern of all virtue.

When you have done your best, enough of human infirmity will tarnish your best performances. Only a single sentence dropped from your lips in an unguarded moment, not in the least essential to the merits of your cause, for the want of something more objectionable, will be seized with avidity, and from a mole-hill will assume the magnitude of a mountain. Men that in ordinary cases never descend from the lofty elevation where their talents and virtues have placed them, will sometimes come down to contend for a point which, if obtained, amounts to nothing. One among other reasons why such weaknesses are occasionally suffered to appear, is to teach us that our veneration for their excellencies should never take the place of that adoration which is due only to the Great Supreme. We should at the same time remember that we ourselves are men; and that we are individually responsible for the exercise of our own, though perhaps humbler talents. And as the friends of God and man, we should throw our all of influence, be it ever so little, into the scale of justice, truth, and mercy; assured that the mighty cause of moral reform, wearing upon its holy front, among other names of glorious memory, those of Luther, Baxter, Wesley and Willerforce, is destined to achieve a glorious triumph.

J. HORTON.

Lynn, July 16, 1835.

FOR ZION'S HERALD.

CHILDHOOD.

BY MISS C. ALLEN.

Dear moments of childhood! how swiftly ye flew!

No effort of mine can restore thee;

In silence ye breathe an eternal adieu,

And with painful regret we deplore thee.

The still stream of Time is rapidly flowing,

Our juvenile hours are past,

And youth's gay dreams, with their warm tints glowing,

But a few brief hours will last.

The illusions of life are fleeting away,

Our journey will soon be o'er;

The sand of existence, from day to day,

Flows onward to eternity's shore.

On, on we are borne, thro' the channel of Time,

To the deep futurity's ocean—

To a haven of bliss, to a sunny climate,

To a world of joyful emotion.

FOR ZION'S HERALD.

"A LADY DRUNK!"

Mr. Editor—As I was passing through Kilby street, last Sabbath evening, about sunset, my ears were saluted with the hurrahs of the "sovereign people," who were then located in Doane street.

A woman, apparently well dressed, was supported from falling, by two men, who were surrounded by a noisy squad. I inquired of a young man what it meant. He said, "She has been down on the steamboat excursion, and I know the man who says he got her drunk!" He also was one of the company.

The boys were echoing the shout—"A lady drunk!"—"A lady drunk!" Don't comment, Mr. Editor; for if you say a word, the Catholic Sentinel will be out upon you. Ephraim is joined to his idols, let him alone. The dogs are devouring their vomit, and human sows are wallowing in their "Sunday excursions."

Boston, July 20, 1835.

FOR ZION'S HERALD.

THE SABBATH.

NO. VII.

Remember the Sabbath day, to keep it holy.

Mr. Editor—In my preceding numbers I have aimed at a faithful exhibition of the sin of Sabbath breaking, as it is practised in our own land. To this, I was influenced by the principle, that an evil to be remedied, must be known and understood as such; and also by the consideration, that many whose circumstances do not admit of their learning, either by observation or reading, the particular state of general society, are yet to be informed to how great an extent the Sabbath is desecrated. In this, and in the several other numbers that I may write, I shall endeavor to point out some of the certain, natural, and penal results of inattention to the claims of the holy Sabbath.

To suppose that the character and condition of men are in no way or sense affected by the observance or non-observance of the Sabbath, is to deny all natural connection between it and man's best interests; and that God has any regard for his own legislative enactments, though notified and enjoined by the most solemn sanctions. But the contrary of these, are most strikingly obvious. God has united in indissoluble union man's duty and interest, not more by legal ties, than by natural relation; so that he who neglects his duty, or actually sins against God, though there were no law to punish him, must inevitably realize positive injury, as the natural, legitimate result of such delinquency. Thus physical disorganization and debility, mental alienation, delirium tremens, and a thousand other similar affections, are the necessary, though not strictly penal results, of drunkenness, lewdness, and debauchery.

But to come more particularly to the subject, I observe—

1. *Neglect of the Sabbath undermines the constitution and shortens life.* That being who first plained and constructed the human system, doubtless knows best its capabilities. No sooner had he accomplished this masterpiece of creation, and set it in motion, by the infusion of an immortal, energetic spirit, than he instituted the Sabbath, as a day of relaxation from labor. This no doubt originated (in part at least) in the necessities of man's constitution, and was essential to the vigorous performance of labor, and the designed protraction of life. Had mental cultivation and religious devotion been the only objects of this institution, its observance would have been restricted to

man; the fact, therefore, of its extension to beasts of burden with equal particularity, to say no more, strongly indicates that it respects the body no less than the mind. With this view of the subject, every industrious man's experience, of whatever trade or profession, fully accords. Though the machinery of the human system may not immediately stand still, if not wound up by cessation from labor, one day in seven, it will certainly be retarded, and brought to a full stand sooner than it otherwise would. What we take from the Sabbath, God will take from us. Therefore, what we gain in the length of our weeks, we shall lose in the length of our lives; so that he who works 365 days in one year, loses 32 days in the length of his life.

This may not be particularly correct, but that it is generally, is as certain as that the Sabbath was made for man, or that a clock, going continually, will run down sooner than it would if it rested every seventh hour.

What seems so palpable in the indications of revelation, the light of science fully attests. Says Dr. Farce, a celebrated physician of about forty years' experience, in the report of a committee of the British House of Commons, on the observance of the Sabbath, "take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs his functions on the other six days, that this rest is necessary to his well being. Man, possessing a superior nature, is borne along by the vigor of his mind, so that the injury of continued diurnal exertion and excitement on his animal system, is not so immediately apparent as in the brute; but in the long run he breaks down more suddenly: it abridges the length of his life and that vigor of his old age, which ought to be the object of his preservation." To the inquiry, "What do you say to the habits of clergyman who of necessity labor on the Sabbath day?" he replied, "I have advised all clergymen, in lieu of the Sabbath, to rest one day in the week; it forms a continual prescription of mine. I have seen many destroyed by their duties on that day, and to preserve others, I have frequently suspended them for a season from the discharge of those duties." To this might be added the testimony of many other physicians, of equal celebrity, but it is not necessary.

The foregoing remarks are not less true in regard to the other ordinary modes of Sabbath breaking, than to that of labor. Generally speaking, they are as much more laborious, as the mind is more interested, and of consequence proportionally destructive to the constitution. Almost every case of Sabbath breaking is intimately associated with filthiness, dissipation, debauchery, and consequent guilt; all of which are confessedly wasting to the health. There are few Sabbath breakers who do not find much of the accumulated filth of the succeeding week, and all the guilt, with a mighty increase, lingering about them on Monday morning, both of which serve to clog the wheels of nature, and cause them to move heavily, or throw them from their wonted course.

Let Sabbath breakers remember, therefore, whilst they pursue this course, they not only sin against God, but against their own bodies and souls. It is as suicidal in its nature, if not as precipitate in its operations, as intemperance, and will as certainly terminate in premature death. If, therefore, they have any regard for their own lives, or for their souls; or if they have any regard for their wives and children, or other near relatives, who, even now, deprecate with tears their final departure; or, if there be any authority in the law of God, mercy in the gospel of Jesus Christ, or any thing in the morality and happiness of society worthy of their interest, let them "remember the Sabbath day, and keep it holy."

J. PORTER.

East Greenwich, July 16, 1835.

FOR ZION'S HERALD.

ONEIDA CONFERENCE SEMINARY.

Cazenovia, N. Y., July 13, 1835.

Mr. Editor—The following extract is from Reynolds's "Voyage in the United States Frigate Potomac," lately published by the Harpers in New York, and describes a scene not at all uncommon, in its leading features, in Roman Catholic countries. From subsequent parts of the volume it would appear that the writer, if he may not be considered a strictly impartial witness, is by no means prejudiced against the Catholic Church. The circumstances, related, took place at Rio de Janeiro, in October 1831. Speaking of the Roman Catholic priests, the writer says:—

Their deception and religious exactions, and the ingenious methods frequently adopted to carry on their systems of extortion, are often amusing, and always instructive, as affording, to the curious, sufficient data, within a very short compass, from which to draw a fair estimate of the true moral and religious condition of this portion of the community.

We cannot refrain from recounting one of these scenes, which took place in the same city [Rio]. Walking with a friend, in rather a remote part of the town, our attention was attracted by the appearance of two clerical personages. One of them was seated on a fine charger, that would not have disgraced the rich valleys of Andalusia, and the other on a sleek mule! And yet they were both mendicants, as could readily be perceived from the baskets of the one, and the alforjas (saddle-bags) of the other. As they approached leisurely along, keeping a bright lookout on either side, we asked an old woman, who was seated near the door of the humble *rancha*, who they were?

"Signiors," said she, "they are of the church of St. Augustine, dispensing grace to poor sinners." They had by this time passed us at a short distance, and we began to despair of witnessing any of this singular dispensation. Just as they approached the termination of the street, we saw a woman, about the middle age, rush from her lowly abode, nearly opposite to which we were, standing and calling out to them vehemently, "Stop! stop! and give me a little grace!"

The horse and mule were brought to a stand, while we followed close to the woman, who now approached the man on horseback, hurrying along with her a

child of perhaps ten years of age, sallow, and evidently in extremely bad health. We now saw that, within the basket, was a waxen image of the infant Saviour.

The poor woman insisted on having some grace, "without money and without price," for the benefit of her sick child, in consideration of not having a single copper, and having never failed to pay the priest, for whom he was selling grace, punctually, for confessing her. He was, however, inexorable; and would have gone off had the poor woman not implored him to wait for another moment, to see if she could procure any thing with which to buy a little grace for her sick child; and, stepping into a neighboring hut, returned with a single egg. When the egg was deposited in the basket, in despite of frowning, we took a look within, where were to be seen, carefully deposited in their proper places, some fowls ready for the spit, eggs, vegetables, &c. All was fish, it appeared, which came to this net. The child was raised up, and imprinted upon the feet of the saint a feeble kiss; and the saintly one moved on, seeking farther whom he might devour!

We felt a moment as though we could have cut off the fellow's ears, together with those of his employer; and he looked at us as if he could have willingly served us in the same way.

Though it will not be in the order in which they are recorded by our author, permit me to fill the remainder of my sheet with another extract from the same work:—

The following incident (says the author) occurred at Rio, and was related to us by an eye-witness of the facts. A murder was committed under circumstances peculiarly aggravating. The assassin, closely pursued by the relatives of the deceased and the officers of justice, sought shelter from the threatening arm of the civil law beneath what proved, at least in this instance, the more powerful arm of the ecclesiastical law. Having attained the sanctuary which is found beneath the vaulted roof of a religious edifice, the murderer, his hands still reeking with blood, knelt and most piously invoked the protection of the saint to whom the church had been dedicated. As a matter of superstition, the pursuit was abandoned for the moment, which allowed the culprit time to make his escape, after paying the priest, the immediate representative and accounting agent of the saint to whom the church belonged, the amount exacted for his protection, and the preservation of his life.

Such are the practices of the Popish church, even in this "enlightened age," or rather of those who direct her councils! And such are the practices to which the millions of the Pope in Europe are unconsciously converted us! May Heaven enable us to see our danger, and give us wisdom to avoid the evil before it shall be too late.

JOHN JOHNSTON.

BEAUTIFUL EXTRACT.

BY E. L. JULYER.

Oh! in our sterner manhood, when no ray Of earlier

that this is only a plan of his to keep me out of the way as long as he is able, as there is no kind of excuse for this delaying the case, as every one that knows that this is the way he is here, and he can be here, and he has told on the altar and in the presence of the church that he was paid, and he never would pay it more than five days previous he tried to borrow on pretext of paying for the work. Thus he cannot act without any regard to truth or justice. As his behaviour in this case, every one can see that he is not a man to be trusted, and I want to return home, as any man in my situation would.

For what was the city of Boston for five nights under arms—her military upon the alert—her citizens enrolled, and a body of five hundred men constantly patrolling the streets? Why were the accustomed lectures for public worship, and other public secular meetings, suspended? Why were the citizens at sound of bell, convened at mid-day in Faneuil Hall?—to hear Catholicism eulogized, and thanksgivings offered to the reverence the Bishop, for his merciful protection of the children of the pilgrims? And why by the cradle of liberty, and under the shadow of Bunker's Hill, did men turn pale, and whisper, and look over their shoulders and around to ascertain whether it were safe to speak aloud of the rights of God? Has it come to this—that the capital of New England has been thrown into consternation by the threats of a Catholic mob, and that her temples and mansions stand only through the forbearance of a Catholic bishop? There can be no liberty in the presence of such a power over the city, and of such despotic power over it in a single man. Safety on such terms is not the protection of the law, but of single handed despotism. Will our great cities consent to receive protection from the Catholic bishop—dependent on the Catholic priest, who is the only power that can protect them, who is himself governed by the prelates of Austria?

The following sound sentiments are on the prevailing custom of sending American Protestant children to Catholic institutions of education. And now, let me ask, can a Protestant professor of religion, covenant to train up his children in the nurture and admonition of the Lord, and then deliver them over to a Catholic education, and thus violate the vows, and can he swear to be faithful to the constitution of the United States, and commit the education of their republican children to Catholic schools and seminaries, and do no violence to their oath? Can Jesuits and nuns, educated in Europe, and sustained by the patronage of Catholic powers in arms, and in the presence of the Catholic hierarchy, be trusted to form the mind and opinions of the young people of this great nation?—Is it not treason to commit the formation of republican children to such influences?

It is to awake out of sleep on the subject, and that the sanction of a court, council, and all-powerful aid, nothing fills the Catholics with such amazement and high hopes as the simple-hearted credulity and recklessness of Protestants, in committing their children to their forming hand; and nothing certainly can be more wonderful or more fatal to its influence on our republican institutions. They do design the subversion of our institutions; so far as a Catholic ascendancy of literary institutions and ecclesiastical and political influence would be their subversion; and according to their views they ought to, for their time is short. If of the light counties, their darkness passes away; and if our prosperity continues, their over-turings cannot be stopped till revolution has travelled round the globe, and the earth is free.

And let me ask again, has the Catholic religion in its union with the State, as proper itself as examinations, and unassuming—so feeble, and easy to be entreated, as to justify a proud contempt of its avowed purpose and systematic movements to secure an ascendancy in this nation? Is it accidental that in alliance with despotic governments, it has swayed a sceptre of iron, for ten centuries, over nearly one-third of the population of the globe, and by a death of violence is estimated to have swept from the earth about sixty-eight millions of its inhabitants, and holds now in darkness and bondage nearly half the civilized world?

This anti-republican tendency of clerical influence is augmented in our nation, by the fact that the control of suffrage, and secular patronage, and education, and power of conscience, is under the predominant influence of the society of Jesuits; an order of men associated at the reformation, to stay its progress, and sustain and extend the cause of the Papacy—clothed with high privileges and devoted by oath to implicit obedience to his holiness—possessing the advantages of an efficient organization, and the energy of a despotic will, equal to the control of a commander-in-chief over every soldier and private in his army, and wielding the power which belongs to talent, learning, wealth, numbers, and a deep knowledge of human nature, and the means of touching dexterously every spring of action, and securing every complexity of movement for religious and political purposes—priests, conspirators, confederates, teachers, diplomatists, spies, and working men, to influence and control the destiny of nations, and guided also by a morality which permits the end to sanctify the means. An association of more moral and political power than was ever concentrated on the earth—less supported as to formidable for the crowned despotism of Europe, and an overmatch for his holiness himself—and twice restored as indispensable to the waning power of the holy see. And now with the advantages of its past mistakes and experience, this order is in full organization, silent, systematized, unwatched, and unresisted action among us to try the dexterity of its movements, and the potency of its power upon unsuspecting, charitable, credulous republicans.

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It is a serious question—What has tended to produce this state of things? There are various causes. Christians have done much towards this result. They have loosened the rein upon their children—allowing them to walk, to play, and to indulge to a great extent in idle conversation. They themselves, have set pernicious examples by talking, strolling, and visiting on the Sabbath. We are now standing still, simply, and are prepared to prove twice as much as we have asserted.

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returns to the owner by the instrumentality of the confessional and the priesthood? And as to the power of stilling tumults by waving the hand, were it not better so to educate the people as to prevent such insurrections of wrath? And in what sort of elementary preparation for naturalization at the polls is the mind of a mob—whose rage may be tamed and their purpose controlled by the waving of a bishop's hand?—and what if this hand should wave onward instead of off? And how felicitous the condition of American citizens, who depend gratefully upon the hand and will of a Catholic bishop to protect them from clubs and conflagration, and the knife!

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able and prepared to preach, I should be glad to hear him."

He accordingly accepted the invitation, and endeavored to entertain the congregation with a short sermon within the long time of an hour and a quarter, with a tone of voice that could not fail of making the sleeping part of his audience dream of thunder. Oh! thought I, while my brother was preaching, if this is the way to treat weak lungs, I thank the Lord that he has favored me with strong ones, and I hope he will ever bless me with judgment to use them.

W. L.—R., 1835.

A WORD IN SEASON.—This is the title of another little temperance book from the prolific pen of L. M. Sargeant, Esq. It is excellent. Read it, and judge.

REV. MR. McCALLA, of the Presbyterian Church in Philadelphia, is now in the city lecturing against Popery. He commenced his course at Church Street Chapel, in a manner that could not fail to secure the feelings and co-operation of all the enemies of the Beast. We hope all our readers in the city will avail themselves of an opportunity to hear him.

The following is from the Standard, respecting his labors in Pittsburgh.

McCALLA IN PITTSBURGH.—This brother is still in Pittsburgh, waging war against the "Beast." His labors have not been in vain. As usual, the Catholic priest took occasion, in the hearing of his followers, to talk largely upon the subject, and establish them in the faith of the Holy Mother, by a great parade of confident boasts and empty challenges. It was so ordered, no doubt to the priest's mortification, that a mischievous heretic was one of the audience, who went straight and informed Mr. McCalla. This led to a personal interview of the three. The priest acknowledged he had given a challenge, but very prudently declined a discussion, inasmuch as his remarks were intended solely for the benefit of his own people, and by no means to drag him before the public, much less to have him "used up" by Mr. McCalla.

[From Our Correspondent.]

IPSWICH, JULY 25, 1835. BROTHER KINGSBURY—Yesterday I spent the day at Ipswich. The friends there are like a sheep without a shepherd. They are still destitute of a pastor, and are necessarily discouraged.

I am now (as you perceive) at Ipswich. This is a pleasantly situated village, containing four churches, a court-house, seminary, &c., and appears to be in a state of prosperity. The Methodist congregation here is large and attentive. The church is in an interesting state, and seem willing by their prayers, and substance, to encourage the heart of their pastor. Brother Spaulding (the preacher in charge) manifests a deep interest in the welfare of the Herald. He has labored assiduously in order to increase its subscription list. The stand you have taken in opposition to the great moral evils of the day, is, as far as I am acquainted, generally approved.

Yours affectionately.

If our philosophical readers want to see a splendid and instructive affair, let them call some evening during the present week at Boylston Hall, pay 25 cents, and see MASTER, DEXTER & REED'S microscope.

SALVATION THROUGH CHRIST.—All the commands of God appear perfectly right and reasonable, and sin appears so odious, as to deserve eternal punishment. Oh how deplorable would be my situation, thus covered with sin, were it not for the atonement Christ has made. But he is my Mediator with the Father. He has magnified the law and made it honorable. Bless the Lord, O my soul, and all that is within me bless his holy name!—Mrs. Judson.

Chapter of News.

DOMESTIC ITEMS.

The Company who purchased the estate of the late Gardiner Greene, have also purchased the estate of the late Hon. Wm. Phillips, for \$115,000, and that noble mansion and garden will forthwith be demolished.

On Monday morning (last week) a vessel, named PORTER, jumped from the main yard of a vessel lying at May's wharf upon deck, and was immediately killed.

Some vile wretch, a few days since, tied the fore legs of an old horse close to his neck, and placed him on the track of the rail road in Sharon, to bring death upon himself and some of the passengers of the first train that should pass that way. The plan of the scoundrel was defeated, and no damage ensued.

On Sunday evening, 19th inst., a seaman was discovered lying upon a plank on Hospital wharf, Chelsea, in a very sick state, senseless, and having no covering but his own clothes. He was immediately removed to the U. S. Marine Hospital at that place, and died a few moments after he was carried into the building. It is supposed that some person with whom the sailor boarded, thinking he could not recover from his illness, determined not to have the trouble of his burial, and took this method to relieve himself!

A son of the late Mrs. Hemans is now in Boston. He will probably go through a course of studies at one of our New England Universities.

A gentleman of this city purchased, some years ago, a township of land in the State of Maine, for two cents and a half an acre—amounting to \$620. Some two or three years afterward, he sold the township for \$17,000. It has since changed proprietors once or twice, and in the progress of these changes, one of them received \$14,000 for lumber taken from it. It has been sold within a few weeks, for \$189,000!

A son of Mr. Billings, of New Ipswich, was shot dead by another boy, on Monday last week. The gun was charged by Mr. Billings, and left in a situation exposed to the family. The two boys happened to be passing by it in the course of their play, when one of them took hold of it in a careless manner, and supposing it unloaded, snuffed it at its unsuspecting companion, who received the charge in the head, and died almost instantly.

On Sunday, 12th inst., a party of young men and women, seven in number, started from Campbell, Me., for Casco Bay Island, on a pleasure excursion. When within a few rods of the Island, the boat was upset and four of the party drowned.

It is now reduced to a certainty that measures will be put into an immediate train to extend the Boston and Lowell Rail Road from Lowell to Concord.

The Portsmouth Post Office was robbed on Wednesday evening last, of the principal part of the letters, and \$30 in money.

During the celebration of the 4th of July at Mobile, while the procession was entering the Episcopal Church, the whole lower floor, from the pillars that support the orchestra gallery, gave way with a tremendous crash. Fortunately, however, no one was materially injured.

The Natchez Courier states that two individuals, named Chary and Johnson, have been convicted before the Circuit Court at that place of negro-stealing, for which the punishment is death.

The town of Canton, Illinois, has been visited by one of the most awful hurricanes ever witnessed in the United States. Out of fifty or sixty houses, not more than three or four were left standing.

On Monday morning, says the Philadelphia Gazette, Mr. Sarah Taylor, wife of Mr. Evans Taylor, was found dead in her bed. When her niece went to call her, she was lying in her bed, with her four children asleep or playing around her, unconscious of the calamity which made them orphans.

On Thursday morning of last week, while some of the sailors on board the frigate Constitution were at work on the foretop, a block accidentally fell upon the head of one them, John Brown, captain of said top, who was instantly killed.

A New York paper states that Dr. Webster, of that city, has recently cured, by a mode exclusively his own, some of the most obstinate cases of deafness that have ever been presented to an aurist.

A man by the name of George Edwards, who calls himself an American, has lately been amusing the people of England, by walking backwards at the rate of five miles an hour. It is not often our countrymen walk backward. They generally follow Col. Crockett's motto of "go ahead."

A man named David Jones, aged 75 years, was shot through the heart, in Leon county, Florida, on the 12th ult., by a man named Waters. They had quarrelled frequently and were both temperate.

A Dr. Harrison, of London, has published a letter in the Lancet, in which he professes to have been successful in several cases in bringing people to life, who have met with the misfortune of breaking their necks. We should think the doctor's services would be in great demand among those who have had the ill luck to be hanged.

The New York papers give an account of a fiend in human form, who has been arrested and committed, for a long career of profligacy and crime. He made vice a profession; and was realizing a fortune by travelling into the country and luring unsuspecting females into the city, under promises of marriage or of procuring them eligible places of service. The wretch has been fully successful in his career of villany for a time, but the strong arm of justice has arrested him, and certainly his scourge never was applied to one who more richly deserved it.

The Jail at Waynesburg, Pa., was destroyed by fire on the 8th inst. It is supposed to have been set on fire by the prisoners.

Sterling, the scoundrel who was lately detected in exposing an infant in New York, and subsequently charged with bigamy, has been found guilty, and will doubtless be sentenced to five years' hard labor in the State Prison, the punishment provided for that crime.

Two men, father and son, were tried last month at Rushville, Illinois, for murder, found guilty, and sentenced to be hanged on the 6th inst.

We learn from the New Orleans papers that a serious act of mobocracy took place at Vicksburg, Mississippi, July 6th. It appears that a den of gamblers existed in that place, which had become obnoxious to the citizens. On the 4th inst. the gamblers were refused permission to participate in the celebration, whereupon they became insolent, and notice was given them by the citizens to leave the place. This they disregarded, and remained. Two of them, in consequence, were made to go through the ceremony of tarring and feathering. These two left the place, but the others, five in number, armed themselves, and made a fortress of their establishment, to which the citizens retired, and after having forced the doors, rushed in. Dr. Bodley, the first person who entered, received eleven balls through his body, and fell dead instantly. The death of the doctor excited the people to the highest degree of wrath; and, having seized the gamblers, they lost no time in HANGING THE WHOLE FIVE! They posted sentries, and gave notice that any person who approached them for twenty-four hours would be served likewise. All the money found in the house, which was to a large amount, was piled upon a table before the suspended bodies, and the committee paid it away to all who could prove that they had lost money at the house.

FOREIGN ITEMS.

Liverpool papers to the 15th, and London papers to the 16th of June, have been received in this city.

The American Indemnity Bill has passed the House of Peers, in the same manner in which it passed the Chamber of Deputies, by a vote of 125 to 22.

The King of Great Britain has issued his proclamation, giving permission to his subjects to enter the service of the Queen of Spain.

The Limerick Chronicle mentions that a passenger who was saved from the wreck of the ship Monarch of Liverpool, says that there were 240 souls on board, and that on the sixth day out, on their way to New York, she struck about midnight, (May 25th), being under the charge of the mate, who was INTOXICATED! 225 persons perished; the captain, three sailors, and eleven passengers were afterwards picked up by the Frances Mary, and carried to Dublin.

The Gulf of Salonica appears to be infested anew with pirates. Fourteen boats and 200 men have been seen, well armed, off Cape Deprano. The Governor of Salonica has sent two armed schooners after them.

The plague has now spread all over Upper Egypt, and has not abated in Lower Egypt. Alexandria is almost a desert, having lost by death and emigration, two-thirds of its population.

Eight men have been carried to England, for trial, said to have been the chief actors in the massacre at the Falkland Islands, in August, 1833.

A maniac in the vicinity of London recently put out both his eyes, and cut off his nose even with his face, and when discovered was in the act of sawing off one of his legs above the knee.

It is estimated that there are a million and a half of scholars in the Sunday schools of Great Britain, Ireland, and the British possessions, which added to one million in this country, make a total of two millions and a half.

The Countess de P—, of Munich, has lately been convicted of cruel treatment to her domestics. Among other outrages, she had broken a leg and an arm of one of her household! She was sentenced to four years imprisonment in the fortress of Oehrhafen.

The Rev. Reuben Tinkham, one of the Missionaries to the Sandwich Islands, has established a newspaper at Honolulu, on the Island of Oahu. The Missionaries have invented an alphabet for the Sandwich Islanders, consisting of twelve letters, (five vowels and seven consonants.) There are at present, out of a population of 180,000 on all the islands, 50,000 in schools.

NOTICES.

MEETINGS IN BOSTON.

BENNETT STREET. Public Prayer Meetings, on Wednesday Evenings, and Sunday Mornings at 5 o'clock.

BROOKFIELD STREET. Love Feast on Monday Evening next, in the Vestry.

CHURCH STREET. Love Feast on Tuesday Evening next. Public Prayer Meeting, Thursday Evening.

The Sixth Discourse, in the series of Doctrinal Lectures, before the Church Street Church, will be delivered next Sunday afternoon, Aug. 2, by Rev. A. STEVENS.

SEAMEN'S BETHEL, NORTH SQUARE. Public Prayer Meetings, on Monday and Thursday Evenings.

CAMP MEETINGS. Holmes' Hole Harbor, August 24th. Needham, N. H., August 24th. Northbridge, Mass., August 24th. North Wilbraham, September 7th. West Townsend, Vt., September 7th.

COMMUNICATIONS. H. B. Skinner (an excellent beginning)—J. Bicknell, jr. (we have sent the paper as directed)—W. Kimball (see last Herald)—H. Cummings (see acknowledgements)—M. Davis—E. H. Ladd—P. Crandall.

PAYMENTS FOR THE HERALD. Received from the 13th to the 27th inst.

A. Peck, J. Reach, J. A. Tobey, H. Slade, W. Gunnison, A. Eaton, P. Renwick, M. Pratt, J. Dyer, T. Heald, J. Mayhew, H. Emerson, J. C. Virgin, J. Sprague, H. Wilkins, W. Wadsworth, T. Brown, J. Brown, N. Jones, F. Howland, W. W. Marsh, A. J. Waitt, W. Lucas, H. Nash, E. Eldredge, A. Grover, J. Stone, M. Sawin, C. Rich, E. Nye and E. Phillips, \$2 each. J. Small, \$5. D. Kendrick, \$1—A. Pitts, W. Edw. Collins, H. B. Coleman and T. F. Bishop, \$1 each—J. Whitman, 23 cents.

Married.

In this city, Mr. David Blaisdell to Miss Mary Jones—Mr. John W. Rand to Miss Hannah A. Allen—Mr. John Walker to Miss Hannah Morse—Mr. David Wright, of New York, to Miss Susan Stearns, of this city. In Charlestown, Mr. Charles R. Beers to Miss Elizabeth A. Barron, both of E. Cambridge. In Lynn, Mr. Daniel Tucker to Miss Sarah Ann Rich—Mr. Albert M. Woodbury to Miss Lucy L. Wadleigh. In Edgartown, Mr. Charles Kidder to Miss Mary Ann Kidder, of Starke, Me. In Pittsfield, Mr. James M. Beebe, of Boston, to Miss Esther E., daughter of Mr. Simeon Brown. In Marblehead, Mr. C. Gray, of Boston, to Miss Susan, daughter of Robert Hooper, Esq. In Tisbury, by Rev. Mr. Bicknell, Mr. Ephraim Pool of Chilmart to Miss Martha A. Mayhew of Tisbury—Mr. Silas Hilman to Miss Mary B. Norton, both of Chilmart.

Died.

In this city, Mrs. Mary, wife of Mr. John Dickinson, 24. —Mr. Sarah, widow of the late Samuel Parkman, Esq., 80. —Miss Angelina, only daughter of the late Mr. Noah Fernald, 13.—Levi Wetherbee, 18.—Mr. David Putnam, 52.—Miss Margaret, youngest daughter of Mr. Henry Blaney, 22. In Roxbury, 21st inst., Mrs. Rachel, wife of Mr. Reuben Smith, 47. In Quincy, Mr. George W. Glover, 23. In Townsend, Mrs. Martha Warren, 80. In Edgartown, Mr. Henry Norton, 57. In North Andover, Mrs. Sarah Pickman, wife of Rev. Bailey Loring. In Lexington, 18th inst., Mr. Nathan Dudley, 80. Mr. D. was a soldier of the revolution, and took an active part in the events of the memorable 19th of April, 1775. In Weston, suddenly, Mr. Henry Hastings, son of Mr. Jonas H., 22. In Abington, suddenly, Mrs. Harriet, wife of Mr. John Reed, of Roxbury. In Norton, suddenly, widow Wealthy Hodges, 86. In Townsend, Mrs. Patty, widow of Mr. Moses Warren, 78. In Ashfield, of consumption, Frederick C., youngest son of Elijah Paine, 19. In Acton, Miss Hannah S. Hendley, of Boston, 22. In Taunton, Dec. Jazennia Sumner, 81. In Columbus, Ohio, July 1, Rev. Russell Bigelow of the Methodist E. Church, in the 43rd year of his age, and 21st of his ministry. He was chaplain to the Ohio Penitentiary. Also of the cholera, recently, somewhere in the western country, Rev. Simon Pratt, Presiding Elder of Sangamon District, Ill. Conf. Also of the cholera, June 15, at St. Louis, Missouri, Rev. Thomas Drummond of the M. E. Church. He preached on the Sabbath, and died the next morning. In Franklin, Tenn., June 7th, Rev. Samuel Bentley of Nashville. He was a colored preacher of the Methodist E. Church, and died of cholera.

Ship News.

PORT OF BOSTON.

Arrived, ship Humboldt, Liverpool June 16; (reported the loss of the Monarch, Jackson, from Liverpool for New York, with 225 passengers, on the 28th May. The captain, 3 seamen, and 11 passengers were picked up and landed at Dublin.)—Bark Matilda & Mary, Gottenburg May 21—Brigs Carth, Onond 16th ult. Truxillo 1st inst.; Superior, Bath—Schrs. Quaker, Kentonbury; Nun, Newburyport—Sloop Ponona, New Bedford.

Cleared, Sw. brig Sophia, Marselles—Schrs. Sarah, Taunton. TUESDAY, July 21. Arrived, ship Factor, Cadix 13th ult.—Bk. Celeritas, (Norwegian) Stockholm 17th, Elsinore 22d May; Elsinore, London 10th ult., Tona, Ginas, Africa May —; Plato, Rotterdam 8th, Helvoet 10th ult.; Triumph, Newport; Comet, Frenchman's Bay—Schrs. Nile, Aux Cayes 2d inst.; Charlene, Bonaire, 4th inst.; Wm. and Francis, Portland; Eliza Jane, Penobscot—Sloop George Henry, Hartford; Glide, Norwich; Drigo, Lubec.

Cleared, ship Frances Ann, Turks Island—Brigs Isidore, Valparaiso and a market; Rice Plant, Jamaica; Wallace, Nova Scotia and Mediterranean—Schrs. Olympia, Nantucket; Teazer, Marblehead—Sloop Independence, Gloucester.

WEDNESDAY, July 22. Arrived, schrs. Industry, Halifax 9th inst.; Gov. Robbins, Calcut; Splendid, Eastport; Port Boy, Truro—Sloops Arqueon, Hartford; Clipper, Salem.

Cleared, brig Corsair, Bath; Charles, Portland—Schrs. Sally Hope, Providence; Catherine, Bath; Albion, Damariscotta; Wm. Telf, Dover—Sloop Harriet, Plymouth.

FRIDAY, July 24. Arrived, ship Mandarin, Manila Jan 15 and St. Helena May 31—Schrs. Talent and Oliver, Albany, via Portsmouth—Sloops Nantucket from Nantucket; Jackson, Salem.

Cleared, brigs Granite, Marselles; Globe, and Massachusetts, Malaga; Baltimore, Matanzas—Schrs. William, London 10th ult.; America, Calcutta 19th, Sand Head 24th March; Israel, Coquimbol 12th and Valparaiso 28

